

PUGET SOUND ANARCHISTS

News & Analysis for Anarchists in the PNW // Issue 1 // Winter 2022-2023

EDITORIAL

Welcome to the first print issue of Puget Sound Anarchists! For those new here, Puget Sound Anarchists is a regional clearing house for anarchist and anti-authoritarian news, analysis, debate, calls to action, events, reportbacks, and most anything relating to anarchists in the Salish Sea region and beyond. You can get to the website via pugetsoundanarchists.org. You can - and should! - submit your own events, analysis, poetry, announcements, debates, etc!

This publication isn't put out by PSA, I am just a random anarchist who thinks it would be useful for there to be an as needed semi regular print roundup of of PSA's latest hits. Plus I'm always looking for an excuse to get more design experience. This issue covers from September 2022 til early March 2023. I included basically everything except events and reposts from other counter-info websites, and some larger articles were shortened. Check pugetsoundanarchists.org for those!

I'm also submitting the PDF of this and all future ones to PSA so please print this out and hand it to strangers or your friends, table it at events, put it in little free libraries, leave it at bus stops or coffee shops etc!

And finally, because my intention is to get this into the hands of people who aren't necessarily anarchists I feel it's important to briefly touch on what is anarchy and what does it mean to be an anarchist? I can speak purely as myself here but broadly anarchy is the opposition to all forms of domination and hierarchical relations - that means we are against capitalism and class society, we are against governments, nations and states - both the different colored butchers of democratic or state socialist domination, white supremacy and all other forms of racial supremacy, cishetero-patriarchy, ableism, etc. In essence we are against all forms of political, economic and social domination and the ways they manifest institutionally as well as interpersonally. The ideas and principles that anarchists hold dear which informs the many different futures that could be are things like direct action - acting

directly ourselves to meet our needs and solve our problems without outside mediation and without asking any existing power to do it for us. Mutual aid - a reciprocal relation of care that recognizes that our own safety, well being and quality of life is directly tied to that of other people. Freedom of Association - that we have the freedom, and the means!, to freely associate and disassociate with any group, organization or community and they likewise have the same freedom with regards to us. Autonomous - meaning autonomous from any state, political party or non-profit organization. Ultimately we want a world with many ways of living and relating that aren't propped up by the violence of the state or private property, a truly free flowing connection of communities, organizations and individuals which fundamentally recognizes that all that exists and will exist is the free and rightful inheritance of all living creatures - not just humans - and that all have the means to free access to the fullest development of their individual lives.

We also, unfortunately, recognize that those who benefit from the world as it currently exists have armies dedicated to ensuring everything continues as is and neither will they let us just be nor can we stand to tolerate the continued existence of any form of domination anywhere so to be an anarchist also means to be in permanent conflict with every facet of the existing order and to attack - individually and collectively, in physical manifestation and interpersonal reproduction - the world that attacks us.

Of course there is a lot left unsaid and much that changes as anarchy isn't a one and done political concept but also a way of living and relating to the world and engaging in struggles with the world. The path of anarchy isn't easy and it sure as fuck isn't safe but we're in it to win it.

It's freedom or death! Long live anarchy! <3

EXPERIENCES IN THURSTON COUNTY JAIL & THOUGHTS TOWARDS TEARING THE MOTHERFUCKER DOWN

"Prison is the most direct, brutal expression of power, and like power it must be destroyed, it cannot be abolished progressively. Anyone who thinks they can improve it now in order to destroy it in the future will forever be a captive of it.

The revolutionary project of anarchists is to struggle along with the exploited and push them to rebel against all abuse and repression, so also against prison. What moves them is the desire for a better world, a better life with dignity and ethic, where economy and politics have been destroyed. There can be no place for prison in that world."

- Alfredo Bonanno, Locked Up

I've spent a fair amount of time in and out of Thurston County Jail in various capacities - in jail, in the work release annex, on Electronic Home Monitoring - as we all as even longer tied up in the Thurston County criminal-legal system and I want to spend some time talking about my experience with the jail, it's centrality in everything we are fighting against and some thoughts on how to tear the motherfucker down. The jail is always something that's looming over us, but there's almost no actual anarchist writing on the jail - I think partially because it's out of sight and partially we've generally lost sight of the importance of analysis and historical record in long term struggle. This is my modest contribution.

GOING THROUGH THE MOTIONS

The first step towards jail is going through the court system, as I only have experience with the county felony court system, that's what I'll talk about. It is designed to be isolating and individualizing by intention. For my initial charge - that was dropped and refiled as a felony - I was barred from having contact with my co-defendants, some of them were banned from going downtown for a year. It's all a huge pain. You're given a public defender whose first focus is generally to get what seems like the best outcome for you legally which might not be politically such as encouraging entering into cooperating pleas. I think because Thurston

County tends to be particularly white and wealthy we have pretty decent public defenders but even then I know of people whose public defenders were largely absent and unhelpful.

The state will spend a lot of trying trying to paint you as some sort of danger to broader society (and to some degree we could agree – we are after all against their society), they'll try to make the case a simple case of cops and robbers – you as an individual broke the law and hurt society and must be punished for it – and other such shit. It's all garbage that they push for their own political gains. It's important to always remember for any criminal proceedings – whether 'political' or not (a distinction I don't like to make) – their primary goal isn't an impartial law and order but is broadly a political maneuver to reinforce the state's domination and build 'consensus' through sheer awe of power.

Secondly and on an individual level, prosecutors are looking to get easy wins to advance their careers so a lot of this is set up to scare you into taking pleas for things that you could easily win in trial. The whole process is drawn out, confusing, and fatiguing and that was with an incredibly and dedicated support team. It's probably much worse for the many people without one. Simply wanting to be done with it makes you want to take a plea. Then the sentencing is set up as a variable, from minimum to maximum sentence and fines and they wave this over you to scare you and make you think if you don't take the plea you'll get the maximum. Oftentimes you'll also be charged with a bunch of shit that won't stick and will get dropped later to make you think you're in a worse situation than you are. My lawyer told me that they really don't like giving people jury trials and will punish people who go to trial and lose with harsher sentences.

And on top of all that other shit you might have to spend some or all of the time in jail if you can't pay bail – a straight up punishment for being poor – or they refused to give you bail.

It's a fucking rigged game.

I can't talk about trial because I ended up taking a plea – not the initial one they gave me. I came to court and packed the room with all my supporters and my lawyer told them to give me a better plea or we'd go to trial. They capitulated. Again, it's important to stress how few people can pack a room with supporters and how worse off they are for it. Though on the flip side of that, packing the court room can also piss off the judge and lead to harsher sentencing down the line. You gotta do some cost-benefit analysis here.

I regret taking the plea though. I think I could have won at trial and now I'm stuck as a felon which means I lose my voting rights (which I don't care about), and I lose my gun rights and can't petition to get them back for 5 years. Being a felon makes getting a job and housing incredibly difficult in good times and near impossible in a place with a near non-existent job market and rapid gentrification. It's fine for me because I've spent my life avoiding work anyway, but for most people who aren't anarchists – and even many who are – what this essentially does is creates a semi-permanent underclass of criminalized people to fund the county. They get money from the fucking extortionist court fees for every fucking thing, as well as counties get funding for jail population. Prisoners are literally a cash crop for counties and Thurston County has been for years increasing its policing apparatus, increasing its jail capacity, and especially now with a skyrocketing homeless population that is essentially breaking the law by living and surviving.

It's worth taking a little side note here to remember that wealth isn't made but extracted. Every place that is wealthy also has a bigger and bigger homeless population – Seattle, Portland, LA, San Francisco, NYC, Chicago – because wealth is extracted from more and more people who can then no longer afford to live there. We can see this process happening in real time in Olympia. This assures a rotating jail population which will mean more funding for the county which will mean an expansion of policing and jail. We cannot reconcile the "rights" of the rich and landed to extract wealth from our lives with our alleged "right" to live and survive and thrive. The only way to change this situation is class war – the immediate expropriation and redistribution of land and wealth by force.

THURSTON COUNTY JAIL

You enter into a small room where you're held up against a wall by 3 or 4 guards who pat down and grope you. Always a humiliating and dehumanizing experience. For people who are in and out they get 'used' to this, conditioned to a total loss of control over access to their bodies. Then you're ushered into an ugly-ass waiting room where you wait for what seems like forever. If there are others around you can't talk to each other. Sometimes there is a TV playing. You get called over and they do your intake paperwork, then they take your mugshot. If you try to smile they'll threaten to taze you – they get total control to display you as you want. I proudly asked for a copy of of my mugshot to

which they confusingly denied. Then they usher you over to take your finger prints, send you to go change in to the god-awful blue or orange scrubs that never fit right, then they lead you to whichever block they decide to put you in. You walk in, on one side is a guard desk facing out, on the other is all the beds lined up. There are windows from the guards' desk into the bathroom. There is no privacy. You look up and wayyy at the top of the room there are tiny windows that let in a little amount of light. Across the way there is a concrete box a little bigger than a bathroom with walls as tall as the building and that's the yard.

All the while the guards are making jokes – jokes about their power over you, various forms of racist and sexist jokes. This is a constant theme of jail, it's an intense site of racial and gendered segregation and regimentation. Queerness is explicitly forbidden, especially in the "women's" section as friends have told me. If you look trans or tell them you're trans you will get placed in isolation "for your own protection." Prisoners and guards alike crack jokes about faggots. It's very much like school in the way that it crushes any forms of homosexuality or gender variance. Olympia and Thurston County constantly go on about how they're inclusive and other such bullshit but there are no queer-friendly cops and there are no queer-friendly jails. We always have to remember that gender segregation is not the defense of some biological fact but first and foremost an ideological weapon. Same with a confining space that reproduces sexist, racist behavior, and abuse of power – as every position of power creates. So ultimately what we get is people rotating in and out of this space where these behaviors are encouraged and rewarded and then get back outside where they reproduce them. Jail is the linchpin of civil society. If we want to destroy white supremacy, misogyny, transphobia, gender regimentation, hierarchical relations we need to attack them at the point of reproduction – jails and prisons.

All that said, while it's culturally awful and some people are giant assholes, most people inside are pleasant. Everyone just wants to get through it and get out. I've met some interesting people – some that I've met again on the outside, some that I met again in jail at a different time that was funny, unexpected and ultimately sad.

So you sit there in this dingy concrete room, you read shitty books – they don't allow new books in anymore because multiple people have OD'd or died from withdrawal in the Thurston County jail and the jail officials decided drugs were coming in via books – you talk with the others, and you're on a tightly regimented

schedule.

You wake up early as fuck to some asshole yelling, get in line for some fucking disgusting food (courtesy of Aramark who also serve the Evergreen State College), then you kill time til about noon where some asshole orders you back to your bunks while they get lunch, some asshole tells you it's lunchtime and you line up for some more nearly inedible garbage, then you kill time again til about 6 where you do the same song and dance for some disgusting dinner, kill time to about 8 or 9ish then it's lights out.

Wash – rinse – repeat.

It's a strict regimentation on a work schedule because ideally if you obediently jump through all the hoops and get through the shit they throw at you to make you fail then you come out an obedient worker for their economy. Otherwise you are being trained to obey and go through the motions so you don't become a problem while they hold you captive.

And once you're out, maybe that's it, or maybe you have fines to pay, or probation where you have to report to a P.O. and release condition. And it's worth mentioning because I don't think many know this but the probation office – or Community Corrections Office as it's disgustingly known – is downtown across the street from the city jail and court at 715 8th Ave SE, Olympia, WA 98504. When you're on probation you're no longer managed by city or county but are now DOC property. The conditions of probation are rigid with no flexibility which makes them unsuited for poor people who generally live chaotic lives. It's set up in a way to make you fail and go back in.

This piece is long as fuck, read the rest on pugetsoundanarchists.org!



SOME THOUGHTS TOWARDS AN OFFENSIVE SHOPLIFTERS MOVEMENT

Shoplifting – we've all probably done it at least once, many of us do it all the time for survival or fun. It's probably one of the most ubiquitous crimes, but also the one that the state and their loyal servants in local media, middle income home and small business owners see as the most dangerous, as a sign of the collapse of civilization. Or, that's how they treat it anyway. From the annoying stickers on 'alt' businesses that say 'go shoplift at walmart' to self deputized vigilantes who will go out of their way to catch – and sometimes kill – shoplifters to police press releases and news articles publicly humiliating captured shoplifters, a social target is painted on the backs of shoplifters.

We all do it, but few want to talk about it and many see us as the enemies of civilization. Who will come to the defense of the shoplifter? No one, so we have to come to our own defense, and then take the offense. While we are isolated, we are weak. While we are weak, we will be an easy target to pick on. So why not reach out some helping hands, put our heads together, and do what we do but together, with collective strength and intelligence? We are not born weak, we are made weak and as such we can make ourselves strong.

But of all the things we could put our focus on, that we could build our power around, why shoplifting?

Capital, the state, and its defenders seek to keep us isolated, to individualize our misery and by extension our resistance to our misery. The entire criminal system is specifically designed to remove all context, all collectivity, from every act we do. There is no history, no conditions, only us who selfishly broke the law. This isolating and individualizing is to maintain Social Peace, a shaky and largely illusory spell that holds together civil society in submission and a false image of freedom by dissolving collective bonds – and by extension destroying any real individualism that understands we are created by and rely upon others – and hiding or drowning out in white noise any hint of unrest.

Conversely, the first act of us who seek to break the Social Peace is to make common an understanding that our misery is intentionally produced by this world of our enemies, that it is

reproduced by us everyday that we play the roles that are assigned to us, and most importantly that this misery is a common experience that we can relate to each other on. From here, the next move is to come together and turn our individual acts of rebellion and survival into collective acts of offensive struggle.

So, when we are talking about shoplifting specifically we are talking of a particular wide field of struggle that crosses identity lines – a meeting point of struggle. It takes place at the site of consumption – a space we all go through – and both waged and unwaged proletarians take part in and can develop a unified practice of solidarity around. This is important, because when we talk about most other struggles at the workplace (and remember the site of consumption is somebody's workplace) the struggle is solely about the waged workers who specifically work there and the rest of us are relegated to a position of a mere supporter, a spectator. Of course, it doesn't have to be like this but union struggles have no place for the unwaged – the willfully or forcefully unemployed, primary caregivers and stay at home spouses, children, the elderly and retired, the disabled, non-citizens, felons or those of us forced into black market jobs such as sex work or drug dealing.

A struggle at the site of consumption – specifically the offensive organizing and coordinating of shoplifting – encompasses all of us, waged and unwaged.

What shoplifting also entails is the immediate expropriation of the means of life – survival goods, yes – but also the frivolous and luxury items that improve our quality of life and as such improve the quality of life of those around us. Struggles in the legal sphere, particularly union struggles, are done through an intermediary, a totally mediated process that there is little say in and the results from it are often far off. When we shoplift there is no mediation, it is simply us doing what we need to do, when we need to do it, and how we need to do it. The struggle is totally in our hands, and the payoff is immediate.

So let's talk concretely about how to organize an offensive shoplifters movement. The actual form the coordination takes is less important than what is actually does but due to security and the possibility of charges relating to conspiracy or organized crime this probably lends itself best to informality. That is, no named organization, no membership lists. Organization is based off coordination between individuals and crews with a respect for autonomy of action and a freedom of association and disassociation – meaning that

there never has to be one shoplifters network and for whatever reason networks should feel free to split – whether it’s because size makes coordination too cumbersome or some people just cannot work together. Coordination should continue between split networks and there should be a baseline understanding of solidarity that even if we don’t – or cannot – work together that an attack on them is also an attack on us – and vice-versa – and that we must respond appropriately.

It could be worth having a specific legal fund that people who can pay into monthly, but again this runs the same legal risks. Instead of a dedicated fund in one place it could also work to simply ask people to put a little money to the side each month and just pool it together when immediately needed.

The most important thing here is that there is a group or groups of people with a unity of purpose and a way to bring new people into the network. The point isn’t to have a strong network for ourselves but to expand it to others and give others the tools to expand it themselves. At the end of the day, we should seek to make ourselves irrelevant and redundant.

So then, what does the actual operation of this look like? I think the most important and probably easiest thing is to reach out to and support those arrested for shoplifting. Keeping eyes on the news and jail roster and sending letters or emails to people, putting money on their commissary, paying their bail if we can, coming to their court dates to support them, letting them know they’re not alone, building connections with them, and extending an invitation to the network. Ultimately without letting it be publicly known who we are or what we’re doing, we should aim to build a feeling that people who shoplift have support.

Secondly there is broader political agitation, creating and putting up pro-shoplifter art in the form of stickers, posters, and graffiti everywhere. Publicly tabling information that is pro-shoplifter, talking to people about jury nullification in the case of shoplifting. Just generally trying to raise the social support of shoplifting and ultimately trying to make it near impossible for the state to find a jury that will convict a shoplifter.

Thirdly, mentoring new shoplifters. Finding ways to pass on skills and getting people trained in shoplifting, watching peoples backs, scoping for cameras, causing distraction, physical intervention in chase. We want to distribute skills and knowledge as widely as possible as well as and just as importantly teaching people

how to teach those skills.

Fourth, building distribution nodes for bulk expropriated goods. Eventually we want to be able to pull off rushing a store with a large group of people, expropriating large amounts of goods. But to do that we need a safe and secure way to immediately distribute them. Finding drop off sites or having people who have networks of distribution to people who need things will be key.

SOME PRINCIPLES FOR AN OFFENSIVE SHOPLIFTERS MOVEMENT

Finally, when we talk about a unity of purpose, it helps to have some principles that we can agree to organize around, I propose the following:

1) We must take an explicitly anti-moralist stance in the defense of shoplifters. This means not making distinctions between good/bad, ill/legitimate, survival/luxury etc. Whether its from large corporations or small businesses, for survival goods or for luxuries, to share with others or simply for self-satisfaction or fun.

2) Defense of social war prisoners is a primary site of struggle. Prisons are an essential, non-negotiable site of struggle for any offensive revolutionary movement. It’s doubly important for shoplifting and other “apolitical” crimes. They become easily individualized and state and corporate media and propagandists love to publicly degrade shoplifters. We must keep our eyes on the news and arrest reports for shoplifters – make contact by writing letters, bailing out when possible, and offering both legal and emotional support.

3) Solidarity is an action. When we see people shoplifting, it is up to us – whether we know them or not, whether we like them or not – to play the part of the confused shopper who needs an extensive amount of help from employees on the other side of the store, or in the case of a chase to “accidentally” get between the chaser and the lifter to impede the chaser. When we see captures and arrests, it is up to us to plant the seeds of solidarity by loudly proclaiming support for the shoplifter and the indignity of the capture or arrest.

FINAL THOUGHTS

I hope people will take the time to read, discuss and critique, and implement this as they

see fit. This isn’t supposed to be a one-for-one blueprint of what to do but some thoughts to start discussion and begin to formulate plans. The important things here are 1) a primary struggle for the unwaged and 2) a defense of “anti-social” criminality. These can apply to different struggles and it’s worth thinking where else to apply it – a few popular ones around the world are fare dodgers and sex workers, some other possibilities could be drug dealers and manufacturers, squatters and campers.

As always, the secret is to begin.

Olympia: Vigil & Movie Screening in Remembrance of Tortuga *Jan 19th*

People came out last night for a showing of two short documentaries of the Defend the Atlanta Forest struggle, followed by a vigil in remembrance of Tortuga, a fallen forest defender who was murdered by the police. Their death is the cruel outcome of the cold machinery that makes up Atlanta’s city governance, private interests, and police department.

Supporters of the movement held banners and lit candles, in solidarity with those who fight and our fallen comrade across the country. We know they still fight alongside us now. Their struggle is ours. From Olympia to Atlanta, say it with us: Fuck the police.





Seattle: Mourners Arrested at Vigil for Tort

Jan 21st

Around 50 folks showed up for a somber and angry candlelight vigil at Cal Anderson park in so-called Seattle. We gathered to remember Tort, murdered by Atlanta PD for defending the forest against Cop City.

People expressed their rage and sadness over this and countless other police murders. We danced, cried, spoke out and held space together. A flag was burned and some of the park tagged with ACAB messaging. Some folks brought materials to make banners. After the vigil these were dropped around the city.

As things were winding down, some people were spreading art around the park. Around five or six people were still at the vigil site hanging out, packing up, and enjoying ACAB tunes. Suddenly 15-20 cops rushed in and arrested a couple comrades.

The rest of the folks around the park returned to yell at the cops and watch where their friends were taken for jail support, but were unfortunately unable to stop the pigs from kidnapping folks for memorializing pig murders in another city.

All Cops Are Bastards
From SEA to ATL
Stop Cop City

SEATTLE: NYE Noise Demo Held at King County Jail

Jan 8th

About two dozen folks showed out for a Noise Demo at the King County Jail at 8pm on New Years Eve. The call wasn't public but made its way through whisper networks and group chats. Some folks brought a big banner visible for folks inside, others brought bullhorns, pots and pans, and metal objects to make

cacophonous noise on the neighboring utility poles. As the demo went on folks could see the shadows of those locked up in the windows looking down on our small crowd.

Around 9pm some folks launched off several fireworks. Not long after multiple SPD cars showed up and aggressive officers confronted the crowd. One jumped out of his cruiser with a pepper ball gun. Some folks left but others stayed to heckle the cops and keep up a little more noise before finally dispersing.

The event received a short shoutout on King 5 news later that night.

Hopefully 2023 leaves that jail, and every jail and prison, a smouldering ruin

Bremerton: Mutual Aid & Zine Fest a Raging Success

December 27th

A benefit show and zine fair to support the Peoples Harm Reduction Alliance/Kitsap Food Not Bombs in so-called Bremerton, WA on November 12th, brought out anarchists and other comrades from all over the Pacific Northwest. The energy and sense of unity was nothing short of inspiring.

We received an overwhelming amount of donations of coats, hoodies, flannels, and other warm weather clothing, which has already made being outdoors in the brutally cold weather a little more bearable for the growing number of dispossessed community members. We also received several boxes of food from local Wobblies, as well as generous cash donations at the door.

Having the community come together to share radical literature, celebrate each other, and party like fucking werewolves was an experience none of us will forget any time soon. Thank you to It's Going Down, Industrial Workers of the World (IWW), Emergent Goods, Left Bank Books, Detritus Books, Historical Seditions, The Charleston, all the bands, and everyone else who came out to make this happen!

Olympia: Anti-Trans Rally Canceled in Face of Opposition

Nov 13th

A planned anti-transgender rally in Olympia today was canceled at the last minute and moved to north Tacoma in the face of widespread opposition. "Sovereign Women Speak," a marginal trans-exclusionary "feminist" organization with ties to Lierre "pied in the face" Keith (transphobic environmentalist cult leader and bestie of Derrick "badger sweater" Jensen), hosted a weekend retreat in Milton, Washington featuring chanting, dance, self-defense training, role playing, and nonviolent direct action training. The retreat was intended to culminate in a demonstration/speak-out at the state capitol in Olympia. Trans people and friends called for a counter event at the same time featuring free transgender burritos. Sovereign Women Speak perhaps remembered the time a member of Deep Green Resistance (Lierre Keith's transphobic environmentalist cult) was hit with a burrito and the entire radical environmental movement finally cut ties with them, and canceled their Olympia event claiming the burrito feast was a "credible threat of violence."

The burrito feast continued as planned in Olympia. We enjoyed our transgender burritos, listened to music, chatted with each other, and had a nice time knowing the TERF's are on the retreat.

As trans people we are tired of having to show our victimhood by listing our resumes of experiences of gendered violence to prove our existence as non-threats to cisgender women, to prove that we deserve to use bathrooms without fear of assault, to play sports with our friends, to access life-saving medical care. As though "victim" is synonymous with pure and good. As though cisgender women are incapable of enacting abuse or patriarchy (what a joke to anyone who's ever heard of Anita Bryant or grew up with an abusive mother). So rather than argue the case that trans women are in fact women (duh) and that everyone deserves the freedom to do what we will with our own bodies, we're going to focus on some observations about contemporary TERF strategy.

Since the burrito incident in 2013, anti-trans "feminists" have become the pariah of broader queer, feminist, anarchist, environmental, and radical left movements. While they claim they have been marginalized

and silenced by patriarchal men, the reality is that they have no allies in these movements because the anti-trans position is reactionary, outdated, and out of touch with reality. There is nothing feminist or liberatory about hatred of trans people. So the few anti-trans feminists who remain have made a devil's bargain and joined forces with white nationalists and Christian fundamentalists. The anti-trans feminists don't care that their new allies are also working to strip them of their reproductive rights and force them into servitude to their husbands, god, church, and state.

Locally, failed right-wing politician Candace Mercer jumped on the opportunity to stoke anti-trans hatred and heavily promoted the Sovereign Women Speak event. In turn, her Three Percenter buddies offered to do security. Another failed local politician, misogynist, conspiracy theorist and self-proclaimed anti-racism trainer for the Proud Boys Bruce Wilkinson voiced his support for the anti-trans event alongside calls to ban gender-affirming healthcare for anyone under the age of 25.

Nationally, anti-trans feminist groups like the Women's Liberation Front partner with the Heritage Foundation to pass legislation that subjects children to genital inspections in order to play sports and rewrites history to erase the existence of trans people.

We must conclude that anti-trans feminists are in fact not at all feminists. Sovereign Women Speak and anti-trans feminists more generally obfuscate and ignore actual sources of patriarchal violence against women. Sexual violence is endemic in prisons and occurs primarily at the hands of guards (and not just male guards), yet Sovereign Women Speak advocates for "single sex prisons" as a feminist means to protect women. There is nothing feminist about prisons, and the end of prison rape requires the end of prison. Meghan Ventura, the self defense trainer for SWS's weekend retreat, owns a martial arts academy in Port Angeles that offers a 10% discount to law enforcement, yet police frequently wield their power to sexually assault women in vulnerable positions and admit to committing domestic violence at a rate four times higher than the general population. There is no way to reconcile a pro-police or pro-prison position with feminism.

Without the Heritage Foundation and other large national right-wing think tanks, anti-trans feminists would have little to no power to pass legislation to forcibly detransition trans youth. Without Christian nationalist militia groups, anti-trans feminists have no power to hold a rally in Olympia. Sovereign Women Speak

briefly attempted to distance themselves from local Three Percents before canceling today's event - without the Christian nationalists they have nothing.



Capitol Forest: Many, Many Trees Spiked in Solidarity with Wet'suwet'en Day of Action

Nov 5th

Over the last several weeks we have spiked large swaths of trees in the so-called "Capitol State Forest" in rural so-called "Thurston County, Washington" (ancestral Nisqually, Squaxin, and Chehalis land), leading up to the November 5th day of action in solidarity with the Wet'suwet'en struggle against Coastal Gas Link and the Canadian government's colonial intrusion into their territory.

This seasonal transition has been sharp and hard on the land. Our forests here experienced an unusually sudden shift from severe heatwaves and drought that lasted late into the fall, to floods and freezes with minimal autumnal gentle rains to steward the earth into the rainy season. These forests which have fed so many for time immemorial show the consequences. As climate change-fueled "natural" disasters become more and more devastating every year, the industrial rate of destruction of everything that sustains the land and the people on it only escalates. Politicians speak out of one side of their mouths about "truth and reconciliation" or "climate action," while with the other side of their mouths they send the police to clear the way for mining and logging companies. Swaths of land dripping in moss and bubbling with streams, teeming with mushrooms and other life will soon be left as dry mangled fields, mirrors of the hellscape being created in unceded Wet'suwet'en territory. Lifeless, and robbed of all sustenance and culture, useless to anyone but the corporations and people who sold off a forest they had no connection to.

All of these industries are on the side of Coastal Gas Link and they are all our enemies. We feel the rage, creativity, and determination of the people of Wet'suwet'en and Wedzin Kwa, and must all act against every aspect of colonial industry which threatens the sovereignty and lifeblood of lands and waters. We hope this message serves as a warning to deter all upcoming timber sales in the Capitol Forest. If the trees are cut, we hope for maximum damage to the chainsaws and mills.

Up in Wet'suwet'en territory, CGL just blew up Lamprey Creek, an active salmon and eel spawning ground, and home to two elders' cabins on the Wedzin Kwah river. These waters and forests are lifeblood being stolen and desecrated. Drilling under the crystal clear Wedzin Kwah is active, while salmon actively spawn nearby. Wet'suwet'en protectors have specifically called on anarchists to step up. This comes with huge risk for the Wet'suwet'en. Let that call be heard and felt by our friends and our enemies.

DECOLONIZE THE PLANET
GO LOG IN HELL
WORLDWIDE SOLIDARITY WITH
WET'SUWET'EN
CGL FUCK OFF
ALSO STOP COP CITY - DEFEND THE
ATLANTA FOREST
SHUTDOWNEVERYTHING

Olympia: Blood Red paint Against the State

Oct 14th

On the second night of the City sponsored Arts Walk we went downtown with a bag full of blood red paint in a symbolic action against the Olympia Police Department's killing of Timothy Green.

We filled a paper bag with paint and left it in front of City Hall to ooze over onto the sidewalk and littered flyers in the area naming all the cops directly involved with this murder and warning the downtown community of the dangerous pigs the city has on the loose.

The police will keep killing until they are abolished and the idea of policing is a thing of the past. This action will not be what ends the state and its reign of white supremacist terror, but as anarchist it feels important to continue attacking in whatever ways we are able and nurture a culture of anti-state tactics. We want to learn to act and be fierce in our refusal of the

state, its violence, and its shitty art.

Rest in power Timothy Green. Forever ACAB.

-some anarchists



Olympia: Downtown FTP Banner Drop

Oct 19th

On Saturday, October 8th in the midst of a busy fall Arts Walk, we hung a banner from a railroad crossing over 4th Ave in the middle of downtown Olympia. The banner read "OPD MURDERED TIMOTHY GREEN / FROM OLYMPIA TO TEHRAN, FUCK THE POLICE." We did this as an attempt to bring attention to the murder of Timothy Green, another Black person in the overwhelmingly white city of Olympia, by the white supremacist Olympia police department. The city uses Arts Walk to posture itself as engaged with the art scene and simultaneously as a vehicle for its violent campaign of gentrification, which the actual art scene despises. This murder is a part of the other side of gentrification, the city's ever escalating war on homeless and disabled people and BIPOC. We dropped the banner to interrupt Arts Walk as a small gesture to shine light on the connection of racist murder by the pigs in Olympia to the violent policing of women, queers, students, and anyone who questions the legitimacy or actions of the Iranian state. Police everywhere do not protect the people. The police protect property and the state; we protect ourselves. We did this in the early night with many people outside at the bar and on the street on a busy Saturday. When we see other anarchists, abolitionists and people in the community take action against policing and other forms of white supremacy and social control, we inspire each other to act defiantly and take control of our lives.

**RIP TIMOTHY GREEN,
FUCK OPD.**



Olympia: Graffiti for Timothy Green

Sept 11

On Monday, August 22nd, Olympia police shot and killed Timothy Green a homeless black man and a friend and loved one to many. The story goes he was apprehended for shoplifting and pulled a knife on the pigs who then shot him. Witnesses say there was no knife. We don't buy the police narrative but we are also not interested in relegating our care and rage to perfect victims who never fight back or simply write it off as the irrationality of mental illness as many who have good appearances to keep up are to do. Whether or not he had a knife, whether or not he actually shoplifted, we still hate the police and reject the state as the granter and taker of life. Our hearts still shatter for the taking of a life – one who could just as well be one of us or any of our friends, family, neighbors.

In our rage and grief we reached out to our friends and on the night of the 29th two crews of 3 people came together to throw up graffiti in response. A myriad of "Fuck the police" "More Dead Cops" "OPD Murdered Timothy Green" tags went up across the west side. While this is a woefully inadequate response it is all we have

the capacity to muster at the moment – and better to adorn the walls of our neighborhoods with our love, grief and hatred than to wallow in feelings of powerlessness.

Besides being a personal expression of rage we undertook this particular action for a few reasons. Firstly there is a common mistake anarchists make in assuming because we are particularly plugged into news and on goings that everyone else is. The news cycle moves fast – extra fast when it wants to bury anything that might shake the social peace – and most people at best casually look at the news headlines every now and again. If we want to dynamite the fault lines of this society it is up to us to keep alive the news and memory of every murder, every abuse, every humiliation we are forced to swallow day by day and make sure they cannot be ignored or forgotten.

Secondly, in undertaking graffiti in particular we are in a small way attacking the projection of police power in our neighborhoods. In a sort of inversion of broken windows policing [https://theanarchistlibrary.org/library/a-g-schwarz-signals-of-disorder-sowing-anarchy-in-the-metropolis] when we show that the police can be evaded, that their laws can be broken with impunity, others out there who are filled with rage but isolated and feel themselves powerless will recognize the signs around them. A general feeling of lawlessness will compel others to act, and while one night of graffiti can be ignored and written off by many, we have to commit ourselves to keeping our neighborhoods adorned in more bold and brash ways. Not just when there is an acute crisis (can one really even talk of crisis anymore? Could we truly ever?) but all the time. Class was isn't just when its openly in our faces, we are fighting it all the time.

Finally, we did this as a signal to our comrades and fellow travelers. We believe the best critique comes attached to action (in the broadest sense of the word). We are all tired. We are all feeling the squeeze. We are all feeling defeated. But excuses, resignation, and shrugging off the horrors of this world only teaches us (and those who are looking at us) excuses, resignation, and shrugging off the horrors of this world. While we certainly should not simply be the activist – reactive, with no project of their own and constantly pulled around by the whims of their enemies – we need to collectively get over ourselves and help each other back into the fight. We need to stop waiting – waiting for the explosion, for someone else to organize, waiting for strong organizations, waiting for others to step up and throw the first punch. Formalists and

informalists alike are stuck waiting. But just as we are not going to fight other peoples fights for them, no one is going to fight for us. If we want to explode social tensions, if we want to be strong enough to throw landlords and cops off our backs, if we want the unleashing of all the terrible and barbarous forces of total social revolution, it is up to us to make it happen, to show others the pathways to elsewhere.

As some fellow travelers put better than we could,

"Passivity, resignation and doubt can easily give way to determination and defiance. A strategy of waiting can be thrown aside in favour of a strategy of attack. Small affinity groups can immediately begin to organize direct actions against specific institutions of capitalism; schools, workplaces, businesses, and all the other prisons. Anarchists can participate in base structures, mass organizations that are not vehicles for anarchist ideology, but are instead tools with which to dismantle specific repressive structures of the capitalist State. Bosses, landlords, politicians, and all the other cops can be identified and attacked. Capital can be destroyed to make room for life."

-A Project of Liberation

To end, we off a challenge to our comrades. OUT DO US! Cover your neighborhoods in graffiti and wheatpastes. Go big and bold, take risks. Write a reportback. Let us talk to each other through the language of action, sharpen our ideas and analysis, and rebuild a sense of collective power.

Waiting only teaches waiting.
Fuck the police.
Vengeance for Timothy Green
Long live anarchy!
-Some anarchists

PSPS Community Notice Regarding FBI Harassment & Indictment

Feb 21st

Puget Sound Prisoner Support issues this notice regarding a Washington state based activist who was recently indicted for Interstate Riot at the federal level from a Portland April 2021 arrest. This case is important for the broader Pacific Northwest abolitionist community because it highlights several issues of state repression and security culture that remain timelessly pertinent.

K was first alerted to the FBI's intention to contact them when an ex-partner told them that an FBI agent had called and asked for K's current contact information and address in early February 2023. Days later, K received a voicemail from someone claiming to be a Seattle FBI agent and wishing to return K's cellphone that had been seized by authorities during an

arrest at a Portland protest in April 2021. K then made the correct decision to reach out to local anti-repression collective Puget Sound Prisoner Support, and we advised them to immediately call the National Lawyer's Guild federal defense hotline (212-679-2811) . Through a lawyer with the NLG contacting the FBI, K learned that it was actually a Portland FBI agent, and that K's state level charge from their Portland arrest had been upgraded to a federal level charge and there was a warrant out for their arrest.

After K's initial arrest in Portland, charges were not filed and they were told that the state of Oregon would not be pressing charges at that time. Hearing that there are no charges filed can often lead to a sense of security that you have avoided state repression. Unfortunately, the state has many methods and tactics it can use to repress your activities and stop political movements. This is why we stress the importance of Security Culture before, during and after your arrest. Charges can be re-filed, other charges can be brought, and state level charges can be handed to the feds for prosecution. The metric for meeting the requirements for a charge to be handled at the federal level has proven to be shockingly low. As many of the cases from the 2020 Uprising have shown, this can be as trivial as simply involving interstate commerce, but this case specifically regards allegedly crossing state lines to participate in a riot. The important takeaway is that after an arrest, it is not useful to assume that a possible charge isn't coming until you have been given an indication that those specific charges are no longer being investigated. Sometimes this means dismissal of a charge (and here, there are more than one kind) or the statute of limitations for the alleged crime has passed (and even here there are ways in which the state can move around those limitations), although the statute of limitations is difficult to pin down for any alleged crime due to jurisdictional overlap. With this in mind, it is important that strong Security Culture remains a thing we participate in for life, not just the protest/demonstration. Every interaction with law enforcement is the opening of the possibility of future repression, and for this reason a part of security culture practice is taking that reality seriously. Additionally, you can make Signal encrypted messaging a habit for all your text communication because we never know what texts may be of interest to the authorities. While Signal is by no means foolproof, in many cases using Signal with disappearing messages can decrease what texts the police have access to if they do get access to your phone.

When K was arrested in Portland, they were

in possession of their cell phone, which was seized by the Portland police, and has been in police custody ever since. Despite having a lockscreen, either state or federal police were able to gain access to the text messages on K's phone, and several of those text messages are being used to incriminate K. This is worth highlighting as it serves as a reminder that bringing your cell phone to a protest creates the risk of losing it to police custody, endangering yourself and others. It's important to never discuss movement activity that could be criminalized on electronic devices, as in circumstances above, as it can be used against you and your community in the case of your arrest or detention.

A strong security culture doesn't mean just one person knows the right things to say and the right things to *not* say, but that everyone in our organizing circles feels comfortable to remind each other when security culture practices aren't being followed. It can be as easy as practicing interrupting your friend to say, "Hey, I don't think it's a good idea to talk about that right now, that's not very good security culture." A strong security culture not only keeps yourself safe(r), but your friends safe(r) as well.

Most importantly, none of us are free until all are free. We will continue to provide support in our capacity to K as they traverse this legal process. We will only escape the threat of state repression against our movements when the state and its prison society is no more.